

**DEAFENING DIN IN THE STREETS OF THE
FRENCH METROPOLIS—A GRAND
MARRIAGE.**

The marriage of Count de Mathan and Mile.

THE AMEER'S HEIR.

succored sons, Ismail Hyder, died; and so Shere Ali succeeded to the throne on the death of Dost Mohammed. Shere Ali was hostile to England, and soon became embroiled in a war and was deposed. His elder brothers, Afzul, "the virtuous," and Azim, "the dissolute," then held sway for a time. The former soon died, and the latter was compelled to flee at the return of Shere Ali. Afzul "the virtuous" left one son, Abdurrahman, the present Ameer, and Azim "the dissolute," whose wife was an Armenian Christian, left one, Ishak Khan, who has for years been one of the foremost pretenders to the throne. Indeed, it is in his interest that the attempt was made to gar- rid of Abdurrahman's sons, Shere Ali and Azim. He was a better commander of the throne than Habi- bu'llah, the son of a slave. Shere Ali had three sons. The eldest, Mohammed Ali, was killed in a fight with his uncle, whereupon Shere Ali, passing over the second, Yakob, made the third, Abdul- lah Jan, his heir, and threw Yakob into prison, where the prince was almost killed by cruel treat- ment. But when a British army invaded the country the Ameer was glad to release this young lion and send him to lead the army. Prison life had, however, wrecked the prince's spirit. He could no longer control his troops, and so the massacre of Caynagari and his comrades occurred. For this Yakob was not responsible, but he was

M. JULES SIMON AND THE MODERN WOMAN

Conversation was continued after the dinner, because the guests knew how to converse, and to do so with such tact and grace that they not only did not feel the tedium of retreating after the dinner, but they even enjoyed it. They smoked their cigars and discussed the affairs of the stable and the smoking-room. Neither did the women form a little group, nor did the men discuss the things that separate them from men. They discussed the newest books and the works of art. They recited verses or read them. They talked, also, and in my youth there was no such thing as the accompaniment of the conversation by music. At least, the whole world was sincere. People thought the refrains charming in themselves. They amused themselves then openly, frankly, and without any trace of hypocrisy. There were branches of the Academy and others where one could be heard true music, sung by true musicians.

TO-DAY'S TROUBLES RECALLING THE TUMULTUOUS TIMES OF RUSS AND WALLENSTEIN.

GATE OF CARLSBRUCKE.



CARLSBRUCKE

We walked slowly over the bridge, pausing occasionally to examine the groups of saints which adorn its buttresses. In the very centre stands an old crucifix, erected with money extracted from a Jew as punishment for reviling the Cross. From this point we could see both banks of the Moldau, the one with its massive buildings, the other shaded by trees, while here and there a shingled roof appeared among them. Just below us was the Schut-

Baking powders, containing alum and ammonia, may raise well enough, and make nice looking cake or biscuit, but such powders are condemned by physicians.

Prague was the home of John Huss, Jerome of Prague, and the blind Ziska, where they labored zealously for the advancement of their doctrines, inciting the populace to covert acts of violence, and at last open insurrection. They obtained the favor of the Bohemian kings and nobles, who secretly protected them long after they had declared themselves heretics. They were, however, proved of little value to the two former, who, true to the promises of safety made them, ventured into the Austrian Emperor's States, where they were captured and burned at the stake. But despite the efforts made to destroy all recollections of them and their work, the Bohemians still speak proudly of them, though less as reformers than as leaders of the people, who wrested many privileges from the imperious rulers of the country. The large



THE HUSSITE CHURCH

JEWISH SYNAGOGUE.

frequently have a balustrade around them. China, Japan, and other Asiatic countries, olive-skinned youngsters scamper down the streets, or, with true Hebrew thriftiness, drive hard bargains with their wares. We soon reached the Altshul, the oldest of the nine synagogues, to which all the streets lead. It was built half beneath the ground and half above, and dates from the thirteenth century; it is the oldest synagogue in Europe, and the only Gothic one in the world. The exterior, with its pointed arches and Gothic windows, is modeled by Ferdinand III. to the Jews in recognition of their bravery during the siege of Prague by the emperor Frederick II. in 1241. The interior, however, demonstrates how small it is. Behind this flag is the door of the Holy of Holies, and the entrance to the choir is in the left wall and through these women, never allowed in the interior, follow the services.

The old clock hangs over the gate of the old burial ground, which is near the synagogue; the figures on the dial are an angel and a demon, and the hands are a scythe and a sickle. The burial ground, though only about two hundred feet square, contains from ten to twenty thousand bodies, and is divided into six sections in a grave. A stone bearing a pitcher, the emblem of the tribe of Levi, and a Hebrew inscription, marks the grave of the first person, a female, buried there. Thousands of gray, moss-grown tombstones, some of which are covered with creeping plants and bushes. We noticed that the ladies, cut in all the stones, were filled with flowers. This is a Jewish custom, the meaning, inquiry showed this to be a Jewish custom, the relatives of the deceased placing a pebble there.

In Prague both Christians and Jews are very conservative; they never relinquish a time-honored custom, and they are very patriotic. The city is a struggle. For the tourist Prague has its curious and beautiful buildings, with their legendary and historical associations; it has a number of museums and numerous libraries; but for the keen observer, he is neither tourist or student, is reserved the curious and interesting life of the Bohemian people, the man, Christian and Jew, with their conflicting interests and strong party feelings, constantly making and losing their own identity.